Descarto-ackermanno-filkornised Systems: Why?, How?, Why not otherwise? or Why not, otherwise!

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Abstract

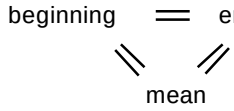
This paper is a result of more than 3 decades of intensive research *and* development. It exhibits several keys to understanding and conceiving *technologies* considered or even proved by the standards of modern science as impossible to produce, such as, for instance, the automated synthesis of recursive programs. The paper shows a direction that allows to escape from limits of contemporary science and to open human's mind and effort towards others, maybe unstated, "dreams" as well as towards winning over what seem to be the invincible enemies of Humanity. The paper illustrates that no Science can exist without a correct perception, assimilation and transmission of these keys and without influencing, in an adequate way, the Patent Law as well as the final understanding of the globalization.

Foreword

One of the differences between a vulgarisation and a popularisation is that while a vulgarisation allows to the reader remain a simple observer, a scientific popularisation requires from the reader an active participation and adequate effort since the reader is intended to become a popularisator's "metamorphical clone". The adequate effort factor has to be completely abstracted from this short presentation and so far, the appropriate treatment is given to this aspect of my popularisations only in my unpublished book [Franova, 2004] that has not six but six hundred pages. As far as the active participation is concerned, it means also that a money factor, namely the time, makes an important factor of the reader's understanding. This factor can today, when everybody seems to be so busy, influenced by a popularisator only in a very weak measure. In consequence, the only achievable goal of my paper is to present some cultural *hints* that may, maybe, stimulate the reader's will to wake-up or increase his/her sensibility with respect to the notion of *Creation Act*.

In order to have a control instrument for measuring the success of this stimulation, a possibility is given to the reader to check the influence of the information presented by comparing the states "before reading" and "after reading". The reader that wants to make a full and *everlasting* profit of this experience is referred to the document http://www.lri.fr/~mf/RI.1441.pdf [Franova, 2006b] that presents the first part of this test as well as it points out the Epistemological Patent that protects this work. If the reader has other intentions than "everlasting profit", he/she may reduce his/her experience to the test of this paper only.

To make a "snapshot" of the state "before reading" the reader is asked to take several sheets of paper and, on the first of them, to write down his/her (secrete) wish. The next three tasks may seem more unusual or even incomprehensible, as the goal is to write down all the systems you meet in your experience and that verify the property given by the following system of equations:



(0.1)

then, all those that verify the property given by the following specification

nothing + *nothing* = 1, (0.2)

and finally, write down all the systems you meet *and* use in your experience that verify the specification

a generator of assets that is an asset and that generates itself. (0.3)

The goal is to continue the reading of the paper only after taking these first "snapshots". Note that an answer as "I do not know what you do mean." is an acceptable snapshot. At the end, the reader will have a possibility to compare the "before" and the "after" snapshots.

Introduction

The chinese culture gives us a large wisdom among which finds its important place the saying: "Better one picture than thousand words". When this idea is promulgated even in the occidental culture (by Leonard da Vinci, for instance), there seems to be no reason to not to follow this advice even, or namely, in a scientific popularisation of a new and unusual technology. The particular technology I have in mind here is called *Constructive Matching Methodology* (*CMM*) and concerns automatic programs construction of recursive programs specified by the so-called specification theorems ([Franova, 1985], [Franova, 1998], etc.). Its unusual character is maybe the best perceived in its absurdity/incomprehensibility within the *contemporary* standards of the science. This paper exhibits several unusual key features of the *CMM* and, in order to eliminate the opposition and even to find an official recognition in the framework of the contemporary science, it shows that these key features necessary for *CMM* find their place in the past. In other words, the presentation style "jamais-vu déjà-vu" ("never-seen already-seen") promulgated already by Francis Bacon (in his *The Wisdom of the Ancients*) is adopted.

From *déjà-vu* to *jamais-vu*

In order to familiarize the reader with the somewhat incoherent expression "jamais-vu déjà-vu", it is better to start with the expression "déjà-vu jamais-vu" (already-seen never-seen). However, in order to make our arguments more effective, we shall start with one "déjà-vu" that is considered absurd, namely the Lichtenberg's expression coming from his collection of curiosities:

a knife without a blade for which the handle is missing. (0.4)

At first glance, this expression specifies an object that is *logically* impossible to exist. However, let us interpret the requirement of the absence of the blade as the description of the drawback that any blade represents: The cut with a blade is too wide, too big. What we want to express by saying that the knife is without a blade is simply our need of an instrument that cuts so neatly as if there were no blade. Then, let us consider the requirement: there has to be no handle. Let us interpret it as a condition that only a "right person" can use it. Do you remember Arthur? He was the "right person" to take off the magic sword. No impostor or substitute could do it. So, as far as our knife is concerned, we would need that neither an impostor nor an ignorant could use it. And then, the specification (0.4) becomes quite comprehensible as soon as we realise that the laser is today a *material execution* of this absurd "idea". The Salomon's Wisdom can be seen as another execution. This simple, but unusual example allows us to reach three goals by one "shot". In the first place, we have illustrated that something the simple idea of which is absurd becomes, by a *suitable cultural explanation*, fully meaningful. In the same way, the system of equations (0.1) seemingly absurd and the nothing-telling formula (0.2) may be, maybe, rendered perfectly meaningful by a cultural explanation. The second goal was obtained by showing that an expression "déjà-vu" for several hundred years (namely (0.4)), becomes today, by *my* interpretation a "jamais-vu". This *my* interpretation is new. So we have a concrete and reasonable example of the logically absurd expression "déjà-vu jamais-vu". The reader is thus maybe prepared to revise his/her opinions as far as formulae (0.1) and (0.2) are concerned. If something seems to somebody absurd or nothing-telling it does not necessarily mean that it is really the case. The third goal was to show that an absurd idea, such as (0.4), becomes in a proper cultural interpretation an informal specification of an ambitious, a very ambitious goal (or desire) similar to the specification (0.3).

In order to continue the test, the reader is asked to write down whether one or even all these mentioned non-sense and/or nothing-telling and/or ambitious specifications may be linked to his/her wish. If yes, write down in which way.

Descarto-ackermanno-filkornised systems: Why?

Let me speak first about descartised aspects of these systems. I shall nevertheless start with a particular communication feature of the contemporary science.

Covey's framework

Stephen Covey, in his best-seller *Seven Habits of Highly Effective People* presents three pictures to "demonstrate clearly and eloquently that two people can see the same thing, disagree, and yet both be right". The truth, by his conclusion, is an affair of psychology. Let us have look at the following picture:

 (0.5)

I will not ask you to participate at the experience proposed by S. Covey, I give immediately the two images presented by S. Covey to show you what people can see in this picture. Some recognize there a young woman, some an old woman suggested by the following two "imitations".

Only a trained eye of an artist, or someone used already to this kind of pictures may be able to see them both, and this "see" is not seeing simultaneously, but rather "knowing" it mentally.

S. Covey shows with these three pictures that two persons can *look at* the same thing, *see* different things and both be right. Almost everybody will agree with S. Covey for the simple reason that the relativity of the truth is widely approved. We may even say that the contemporary economics, management, psychology and all the social sciences practice this *truth-relativity* (or, if you prefer, a *short term agreement*) principle. The situation becomes even more interesting when one realizes that Einstein's vulgarisators are even ready to fight for their verdict that the relativity of the truth is *proved* by his scientific results. Let us come thus to Einstein's framework.

Einstein's framework

The Number 59 of *Science et Vie Junior* (January, 2005) is devoted to a vulgarisation of some of the main Einstein's result. The pages 42-43 present an experiment in which two space rockets are made to get off the ground simultaneously. The scene is observed by two external observers; a pedestrian and a pilot in the spacecraft the speed of which is almost the speed of light. While pedestrian observes the simultaneity of the take off, the pilot sees one ship to take off before the other, the take off is, by him, not simultaneous. The journal concludes that Einstein says that both the pedestrian and the pilot are right. We are thus in a situation similar to that met in Covey's framework. Several people see different things and all of them are — in the truth-relativity framework seemingly proved by the contemporary science — right. Somewhat strong conclusion of this contemporary

attitude becomes the fact that somebody denying the existence of viruses — they are not visible to him, as the simultaneousness of take-off of space rockets is not visible to the pilot — is right. This somewhat strange situation, where all have the same "salary" of rightness (see [Franova, 2006]) is not only ridiculous but also dangerous. This kind of situations does not happen in the "old-fashioned" Descartes' framework. I use the word "descartised" in order to keep explicit the fact that since Descartes is no more here I have no right to speak in his name. In other words, "descartised" means: my personal understanding of Descartes.

Descartised framework

The part "descarto" in descarto-ackermanno-filkornised systems means that in these systems I adopt, among others, what *I* understand as Descartes' understanding (or approval) of the difference between the truth and an opinion expressed implicitly in the title of his *Discourse on the Method of Rightly Conducting the Reason and Seeking the* Truth *in the Sciences* and the first paragraph of the same document: "… the diversity of our *opinions*, consequently, does not arise from some being endowed with a larger amount of reason than others, but solely from this, that we conduct our thoughts along different ways, and do not fix our attention on the same objects".

To come back to the expression "déjà-vu jamais-vu", this difference between the truth and an opinion allows the reader to check whether, in his/her perception of his/her wish, this wish is considered in the framework of the modern (Einstein and Covey's science) or in the framework of the difference between an opinion and the truth. In contrast to the *safety* of the descartised framework, Einstein-Covey's framework allows, for instance, such an unpleasantness as that which happened to the fishing man that asked the gold fish to make that his wife is only half of his age. The gold fish of Einstein-Covey's framework is allowed to double immediately fisherman's age, satisfying his wish even not in the way the fisherman maybe intended. In the descartised non-competitive framework the fish would point out this particular drawback of his wish to the fisherman. (How safe is your own wish? If you think it unsafe, change it and write down a new one.)

Another important feature of descartised framework is the implicit presence of the *warning* on the danger of the existence of impostors (the pedestrian in the above example — How does he know that what he sees is not, for instance, an illusion? Has he the full competence to reproduce this simultaneity himself?) and ignorants (the pilot). The danger linked to the impostors can be illustrated — as pointed out already Francis Bacon and Descartes — by different kinds of experts or vulgarisators of someone else's work and the danger of ignorants becomes clear as soon as one recalls Socrates' death. In a sense, we may say that Socrates did not think of pilots in spacecraft. Such rapid and competitive "pilots" are even more dangerous today because they are, among others, responsible for "collective punishments".

In [Franova, 2006] I show that (0.5) is an illustration of (0.2). I claim there also — without a proof — that the four Descartes precepts describing his method are illustration of (0.2). But a careful study of Descartes' method shows that it fits also specifications (0.1), (0.3) and (0.4). Similarly, Brunelleschi's Santa Maria del Fiore Cupola in Florence is a technological illustration of (0.2). The recursion axiom is another example of (0.1) and (0.2). This justifies the following preliminary definition of descarto-ackermanno-filkornised systems.

Definition 0.1. (Fraňová, 1974-2007) By **descarto-ackermanno-filkornised systems** *I* understand all the systems that verify, among others, specifications (0.1), (0.2), (0.3), (0.4).

(The indication of the years 1974-2007 signifies that I worked in this period on several systems that incarnate specifications mentioned in this definition.) If one thinks of it seriously, the Science, as a generator of new sciences (= assets) should verify the specification (0.3) and so any researcher should be familiar with the specificity inherent with the work on the descarto-ackermanno-filkornised systems as well as with the specificity of their scientific transmission.

From *jamais-vu* to *déjà-vu*

Constructive Matching Methodology developed to automate the program construction of recursive programs is a descarto-ackermanno-filkornised technology. Note that *CMM* is concerned with « generation of programs ». For *CMM* the specification (0.3) reads: a generator of programs that is a program and generates itself. Since *CMM* as a technology that is shown impossible to exist in Gödel's framework is a technology that is possible technological application of the Universal Mathematics, and since it is in a sense a technologic metamorphical equivalent of Descartes' method verifying (0.3), we have that *Constructive Matching Methodology* is a "jamais-vu déjà-vu". In other words, *CMM* is built and justified via "old-fashioned" standards of Universal Mathematics. The question then rises, how to make known *CMM* so that there are people *allowed* to work on it (note that today it holds: no recognition = no money = no permission).

(Hints on) The Essential Deficiency of the Communication

Egyptian Civilization understood in enemy someone who has to be brought into the "Egyptian state of the mind". Descartes considers *sharing* ("Good sense is, of all things among men, the most equally *shared* … " ; let me note that bad English translations put "distributed" instead of the French world "partagé") as a tool of such "bringing into the adequate state of mind". This means that, similarly to the Egyptian world, the world of descarto-ackermanno-filkornised systems is a non-competitive world where sharing is so different from the competition axiomatized by today's globalization efforts. Thus, if I can pin-point the main symptom of the essential deficiency of the contemporary communication, it is that the word "share" became not only obsolete, but even its signification seems to be lost. A scientific publication

should be a sort of sharing and thus it should be allowed even if such eccentric presentations are required as those that are inherent to "sharing" the work on descarto-ackermanno-filkornised systems. In consequence, a world-wide challenge is expressed here: Write down a definition for the word "sharing". Write a definition that is, among others, a guarantee for the Progress as understood by Francis Bacon. It is clear that a definition is looked for that is reasonable, can be carried out and that is maximal, as typical for descarto-ackermanno-filkornised systems. Once such a definition is widely accepted, it may be that we shall find not only means to heal and prevent cancer, but also, among others, we shall decrease the number of people (and, namely, children or misunderstood inventors like it was the case for Bolyai and Cantor that finished their lives in asylum) needing psychiatric help.

The specificity of the work on descarto-ackermanno-filkornised systems concerns not only the necessity of bringing the referees and the readers into the descarto-ackermanno-filkornised state of the mind but it has also a significant influence on the whole working environment. In the next part I will describe this specificity.

Cultural foundations of descarto-ackermanno-filkornised Power

In [Franova, 2006b], the reader has to write down all the expressions that come spontaneously to his/her mind, as far as the word power is concerned. In a sense, your wish concerns the power at least indirectly. If you did not wish the power, you may be concerned by the question if there is someone who has the power to fulfil your wish. Let me come to the power similarly, indirectly.

Let me recall that Re and Osiris are two Egyptian Gods. Erik Hornung in his book *Conceptions of God in Ancient Egypt — The One and the Many*, on pg. 93, speaks of an image of a ram-headed mummy that is captioned by two expressions: *"This is Re when he has come to rest in Osiris" and "This is Osiris when he has come to rest in Re"*. In these expressions, a simple substitution of Re by "young woman" and of Osiris by "old woman" gives somewhat adequate caption for (0.5).

This example allows me, among others, to illustrate that a simple substitution can be — as noted already Francis Bacon — a tool that makes from an "ancient" expression a topic of acute preoccupations. I shall more illustrate this by recalling the well-known Barber's paradox. The formulation of this paradox affirms that *there is a barber that shaves those and only those that do not shave themselves*. In this formulation, as well as in the fact that, logically, this paradox claims the existence of a barber that *logically* cannot exist, there seems to be no point of interest for today's "business". So, let us substitute the word "barber" by the word "governor" (or "manager", or "leader") and the word "shave" by the word "govern" (or "manage", or "lead"). Then, the innocently looking Barber's Paradox receives a form that concerns the Power and the competition of those that want to become the *only* solution, we may say, a "totalitarian" solution of Governor's (Manager's or Leader's) Paradox. For descarto-ackermanno-filkornised systems, such a "totalitarian" solution is indispensable for the success of invention process. In order to not put myself into danger by giving a rise to impostors or irritating possible ignorants, similarly to Francis Bacon who put the essential "ideas" of his work into the words of Ancient Greece, I shall put some of my essential results into the words of Ancient Egypt.

The Egyptian God Atum, his self-creation verifies specifications (0.1), (0.2) and if one thinks of a god as an asset, Atum verifies also the specification (0.3). In the so-called *The Book of the Dead*, or rather *The Book of Coming (or Going) Forth by Day*, the person entering the world from which there is *no return* declares about himself/herself "I am Atum". In this sense, this person has to verify the above mentioned specifications that hold also for Atum. (Note that "I am Atum" is metamorphically equivalent to "Cogito ergo sum".) A pharaoh, a living person, is an incarnation of the divinity and is a living instance of the Egyptian "theory" of Power. I have no place here to explain the *ackermannised* character of this particular Power as well as its hierarchical structure so different from the usual tree-representation. So I leave here this information just as a hint that the ackermannised factors were not pointed out explicitly in this paper, even though the composition of this paper is also ackermannised (as well as filkornised). What I have to say nevertheless is that an architect of a descarto-ackermanno-filkornised system is like a pharaoh, he is in charge of a "totalitarian" power necessarily shared by all the collaborators of the same project. To bring some more hints on this particularity, I may say that the end of the Egyptian civilization, as far as my diagnosis is concerned, is *the* result of the difficulty of transmission and metamorphical cloning necessary for creation-justification-protection-regulation-delegation-transmission-cloning-restauration metamorphical process. This is also the reason why the work on descarto-ackermanno-filkornised systems will maybe never come out of the limited (by the modern rules of the contemporary science) framework of my personal effort.

The previous part illustrates that Francis Bacon, René Descartes, Fillippo Brunelleschi and Egyptians were able to express conceptually things and technologies that are invisible to (impossible or incomprehensible for) the contemporary science. My effort on descarto-ackermanno-filkornised systems, even though it is presently isolated, tends at least to point out this contagious blindness and deafness to those that may or might have some power to make changes (see more in [Franova, 2006b]).

Descarto-ackermanno-filkornised systems: How?

La Créativité Formelle is an epistemological description and justification of the "How?" for the descarto-ackermanno-filkornised technologies. It is intended to provide an adequate vocabulary, language and culture specific for construction of self-creating and self-justifying technologies (analogous to some axiomatic systems in mathematics). The minimal culture of familiarisation with *Créativité Formelle* is my book

[Franova, 2004].

Descarto-ackermanno-filkornised systems: Why not otherwise?

The specificity of *Créativité Formelle* is that it verifies the minimality construction criterion. This minimality is expressed in terms of a particular ackermannised aspect I have no place to present here. So the answer on the question of this section is linked to the maximal efficiency of my solution. In this sense, there may be other implementations of my *Constructive Matching Methodology*, but they will not be "clear and distinct" (a term defined by Descartes in *Les Principes de la Philosophie* §45, §46). It means also that, economically, they are in principle more costly.

Descarto-ackermanno-filkornised systems: Why not, otherwise!

My *Constructive Matching Methodology* is an application of my *Créativité Formelle* to a particular computer science problem. However, other applications may be seen not only in Computer Science. The most important seem to me the descarto-ackermanno-filkornised Foundation of Psychiatry, Health-Care, Education, Economy and everything that is and may be necessary to create an everlasting Civilization. Furthermore, as far as descarto-ackermanno-filkornised systems are concerned, in general, presently there is no other "theory" of ***Creation Act*** available except the "theory" of descarto-ackermanno-filkornised systems. This is related to the actual — artificially created by the modern science — limits of the human communication. In consequence, the question of this section should be seen rather as a challenge for creating new metamorphically different "theories" of the ***Creation Act***. This challenge is thus related to the "technologies" of the future.

Novelty (Impolite Systems and Technologies)

I am not the first to say that sometimes "nothing is seen even in the spectacle before us, until it be in some measure otherwise previously known and sought for, and numberless observable differences between the ages of ignorance and those of knowledge show how much the contraction or extension of our sphere of vision depends upon other considerations than the simple return of our mere natural optics" ([Gombrich, 1995], p. 11). Others already said also: "A frequent mistake is to assume that you know what someone is going to say, and not to listen to the actual message." ([Heller, 2006], p. 28). I have shown that the keys presented here were "previously known and sought for". It means that I can have no pretension on "extension of our sphere of vision". And yet, the reader can feel that something "goes wrong" in my presentation. Namely, **without the adequate culture**, the key presented by (0.1) is **incomprehensible**, the key presented by (0.2) is **absurd**, the key presented by (0.3) is **over-ambitious**, the key presented by (0.4) is **elitist** and the key presented by Governor's Paradox is **totalitarian**. The reader may feel that this presentation is somehow **impolite** in the standards of the contemporary scientific presentation. The reader may ask himself/herself how can it be possible in the contemporary standards to get money for projects that are in essence impolite by the request of contemporary standards modification?

(One of the modifications requires that an external observer has *no right* to judge (= "déjà-vu", see [Gombrich, 1995], p.12). An adequate metamorphical cloning is necessary to pass from an observer to the (expert =) creator. Such a cloning is for descarto-ackermanno-filkornised technologies a long lasting and an unusual effort requiring procedure.)

Presently, I have no answer to this question. If it is not yet the time to open the door to descarto-ackermanno-filkornised systems and technologies, if it is not yet the time to consider descarto-ackermanno-filkornised automatic program construction in Artificial Intelligence, the reader may ask himself/herself (and may bet on the correctness of his/her anticipations) when and how one shall recognize officially a scientific invention that is "impolite" by asking the reader for its reinvention and for the effort that equals the effort of the inventor? When and how might the technological notion of Creation Act be introduced in Artificial Intelligence? So, if I have to resume the novelty of my presentation as well as of my work [Franova, 2004] somewhat more than in [Franova, 2006], it is that it is the first impolite "system", or "technology", if you prefer, that asks for an official recognition of its own way of construction. It cannot rely on the work of others computer scientists that seemingly work on similar topics. It is a first self-creating and self-justifying technology (inspired by the recursion axiom). Thus, the second novel feature of my work is insisting on the expression (Self-)Creation Act. The third novel feature are two standard questions that are essential in the descarto-ackermanno-filkornised framework. For any problem I meet I ask descarto-ackermanno-filkornised questions: *Why?, How?, Why not otherwise? or Why not, otherwise!* and *Desire?, Duty?, Fraud? or Suicide?* The fourth novelty of my work is pointing out the relationship between the task of automatic construction of recursive programs from specification theorems and the search for the happiness or fulfilling other wishes of humanity or of the reader. To illustrate this fact, let us consider the specification formula

$$x \{ human(x) \quad z\ can\_have(x,z) \ \&\ happiness(z) \} \qquad (0.6)$$

This formula says that for any human there is an accessible happiness. The solution of this program construction problem (namely, by the construction of the Skolem function for z) would show to anybody his/her own way of access to his/her happiness. Of course, recursive solutions might be considered too and thus we may say that if someone is not happy today it is not because the happiness is impossible but maybe because a recursively defined happiness has to be the solution and such a solution does not seem to be a natural solution. This suggests that the happiness (the power, of what ever what one may reasonably wish) is maybe the topic not of the natural intelligence but of the Artificial Intelligence.

In consequence, even if we would never find sponsors for the descarto-ackermanno-filkornised construction of recursive programs, we give, by our work, a sense to the search for a (recursive) technology of the happiness.

Conclusion

I have illustrated in this paper (together with [Franova, 2006]) that, **without the adequate culture**, the systems descarto-ackermanno-filkornised are not only incomprehensible but also, in the standards of the modern science, they are considered as absurd, over-ambitious, elitist and totalitarian. The paper is the result of my research focusing on formalizing the obstacles I have met to explain the technology for constructing in a purely automated way recursive programs I have conceived in the framework of my *Constructive Matching Methodology*. The fundamental problem is that modern scientists understand an "Impossible!" where it should be understood correctly "Impossible *with respect to* …!" The second formulation not only expresses the measure in which there is no *order* which allows us to "win" but at the same time it is an invitation to find a *measure* in which there could be an *order* allowing to win. The *measure* and the *order* are the key words of *Universal Mathematics* so precious to Descartes. The invention process is thus not only to look for a new order in a given measure (for instance, a logical one), but also to look for new measures with their appropriate orders (= Creation Act). As I have shown, the measure described by descarto-ackermanno-filkornised systems is not new from historical point of view, but it is rather unknown in contemporary science. In consequence, the true science, or, as we could expect to be written by Francis Bacon, the Science has to be built taking seriously into account the notions (re)invented in this paper as well as in my book [Franova, 2004]. Note that ackermannised and filkornised "aspects" are symbiotically inseparable in my present paper. One of the filkornised aspects of my work is, if I can express myself so, the "sharing-by-working-hard" for the world-wide recognition of a serious working environment of the "rigorous liberty" of conceptual inventiveness. It means to make known the notion of Creation Act as a technological foundation of the economical, of social and of every other desired prosperity. This explains a rather unusual, disruptive style of this paper. It exhibits and hints, it does not explain.

To resume the paper in a few points:

1. Contrary to current beliefs based on an absolutization of Gödel's results, it is reasonable to try to conceive a fully automatic system that constructs recursive programs. The paper presents several keys of a new framework in which considering such an automation is rigorously reasonable.

2. The necessity for a foundation of the Sciences justified by the standards of the Universal Mathematics (in Descartes' sense) is shown. It is possible that the Artificial Intelligence has an important role in the (re)discovery of the Universal Mathematics and so also of the notion of the Creation Act.

3. This paper shows a kind of inventions and technologies necessary for survival that may never come out if the Science is not built symbiotically with (among others) the Patent Law.

4. The paper gives the reader a possibility to make a preliminary diagnosis of his/her world perception tools. This paper hints at the fact that the descarto-ackermanno-filkornised systems are not and cannot be understood unless they affect one's life on a daily basis. Ideally, one's life should verify the specification (0.3). In other words, the world seen through these systems "feels" differently. The optimistic feature of this world is a cultural deep substitution of the verdict "Impossible!" by a non-alibi: "I don't know (yet)!"

5. The only thing that can be fully clear from this paper is that there are systems and technologies for which there are formally expressible epistemological and social obstacles created artificially by the contemporary science. My future goals concern sharing a culture in which any adequate presentation of descarto-ackermanno-filkornised systems is polite and perfect (see [Franova, 2006]).

If industrial development and exploitation of the work presented meets some obstacles, nevertheless, I hope that its formalized part will be widely used in *preventing* conflicts, perturbations and even mental diseases already in families and schools. I hope that the reader will be willing to help me at least in this task.

Acknowledgment

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